

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, APRIL 12, 1917

NEW SERIES, VOL. XIX, NO. 15

Any odor pleasing to man is offensive to flies, and vice versa.

Our sympathy is with Pastor D. W. Bosdell, of Pascagoula, in the loss of his father, who passed away at his home in South Carolina.

Billy Sunday began his campaign in New York City last Sunday, April 7th. The New York American will make a specialty of reporting the meetings.

The chaplain of the Sing Sing prison says that in six years he has known among the prisoners graduates of grammar schools, high schools, great universities and professional schools, but he has never known one who was a graduate of a denominational college.

Jesus said to those anticipating the war of the Romans against Jerusalem, "Pray that your flight be not in winter." We can be thankful that the war upon which we have now entered begins in the spring when men can begin to plant crops to feed themselves and the nation.

It is wisely and truly said that beside the fact of high prices to be paid for the necessities of life, there is certain to be a car shortage. For this reason we need to raise what is needed to eat in Mississippi, for the freight cars will be used first in the service of the government. If we wish to insure food, we must make it ourselves.

The State Board of Health says there were more than 200 cases of infantile paralysis in Mississippi last year, and a few cases at present. It usually makes a person a cripple for life, there being now 15,000 cripples in the United States from this cause. An epidemic is feared this year and every effort should be made to prevent it. The house should be well screened, food that is eaten raw thoroughly washed and the nose and throat kept thoroughly clean and well.

From the number of Baptist papers in the South which claim to be located where the editor of The Standard says he bought a morning paper from a Baptist boy, was shaved by a Baptist barber, was waited on at the table by a Baptist waiter in a hotel where the head waiter was a Baptist, it seems the original might have been headed "Anywhere in Dixie." The editor of The Standard doesn't seem to be a very hopeful Baptist, as he says that wouldn't happen in a million years in Chicago or New York.

On Monday, April 2nd, Congress met in extra session and heard the President's message and proceeded to act upon it. It was a great message showing a man of great patience, forbearance and sympathy; and yet of inflexible righteousness and courage. It strikes at the autocracy, the root of all the trouble in Europe, which the President says must be destroyed before there can be peace and the opportunity for development of all the people. He brings the indictment of murder and treachery against the German government, while expressing appreciation for the German people. He asked for a declaration that a state of war exists and for mobilizing all the resources of the country to meet the emergency, including the enlisting of half a million men, and more later, as they can be provided for. A joint resolution was introduced in both branches of Congress in line with the President's request.

MISSIONS, THE WAR AND THE WEATHER.

I do not think I have ever seen in the same length of time, as many rainy, cold, blustery Sundays as we have had since the first of January. These bleak Sundays are telling tremendously upon our Missionary collections. The roads have been bad, the weather disagreeable, and as a result the people have not been able to attend service in the country. The pastor has been expecting that the next appointment would bring a better day and a better attendance and on that day he would take his offering for either Home or Foreign Missions, but the next appointment has found the same conditions. The result is that many, practically all of our country churches have not taken their Mission offerings or if they have taken them have been able to reach only a small part of the membership. The weather has also affected the town churches and their collections have not been so large as they would have been or should have been.

In addition to this we find ourselves in a state of war and the uncertainty which follows such a condition. Of course we do not know what will happen. It seems as if the war microbe is permeating the atmosphere of the whole world. The end is not yet, and this condition is likely to affect disastrously the offerings of our people to Missions.

Let us who believe in the Lord, however, turn our faces toward the future and in spite of war and weather do our full duty to the cause of the Kingdom. I am satisfied that the effect of the war will be felt very little in Mississippi, but it is going to be felt tremendously upon the foreign fields and the support of Kingdom interests will have to come from those less affected directly by the disastrous results of the war. Therefore, we should and we will have to increase rather than decrease our contributions to Kingdom interests. J. BENJ. LAWRENCE.

The German-Americans remaining in this country during the war should be treated with kindness. Their position is in many cases difficult and embarrassing. Of course where any attempt is made to do injury to this country their punishment cannot be too swift, and severity in the first cases may prove mercy to many others. They should not be subjected to unnecessary hardship and suspicion, but cases of proven disloyalty should be summarily dealt with. All the talk about their making trouble among the Negroes is nonsense. The Negroes in this country love peace and are loyal to their country. They will make good soldiers, and many of them ought to enlist. Of course, if conscription is adopted, they will be mustered in just on the same conditions as the white men.

Belgium relief work is continued by the Dutch since the withdrawal of most of the Americans.

Fitzsimmons, one time champion heavy weight pugilist, has been converted, joined a Baptist church and proposes to become an evangelist.

Chas. E. Goodell, of Denison University, Ohio, becomes president of Franklin College (Baptist), Indiana, succeeding E. L. Hanley, who enters the pastorate of First church, Rochester.

In a five years' pastorate at Shreveport, Dr. M. E. Dodd has welcomed 1,316 members. There is a present membership of 1,470. In this time the contributions to all purposes have totaled \$152,582.

Again some credulous friend sends us a copy of that humbug called "a prayer of Christ." It is one of the frauds which bear plainly the mark of Roman Catholic superstition. Our friends may save their postage, ink and paper in these times of high prices, by not sending any more of that sort of thing, and the prayer chain, through the mail.

One of the most pathetic incidents of this world war so full of pathos, is the returning of 100,000 Russian exiles from Siberia since the overthrow of the Romanoff regime. They come clad in the skins of animals and bearing the marks of imprisonment and the Siberian cold. They are like the dead coming to life. It is a pitiful tale of suffering and a joyous story of deliverance.

Mr. J. H. Anderson, of Knoxville, chairman of the Laymen's Executive Committee of the Southern Baptist Convention, has promised to support six foreign missionaries which amounts to \$3,600. He has already sent a check for \$1,200 of it. The secretary, Dr. J. T. Henderson, is making special appeal to the men to give an extra offering this month in their churches to prevent a debt on both the Home and Foreign Board. The Home Board brought over a debt from last year and is specially in need.

We have recently received from the author and read a pamphlet by Prof. Geo. B. Eager, D. D., on "Ecclesiology." Dr. Eager teaches this subject in the Southern Baptist Theological Seminary and this booklet is printed for use of his classes. It does not cover the entire field, but seeks to show how the simple organization of the apostolic churches is adapted to and meets the demands upon present-day Christianity. The author believes in a church that ministers to the life of today in all its social relations. The first chapter on the call to the ministry does not seem to be a natural part of the book.

On April 5th the Foreign Mission Board lacked \$350,000 of having what is needed to conclude the year without debt on May first. That is, more than half of the total amount to be raised must be gotten in twenty-five days. Mississippi has given \$8,004 which is two thousand less than at the same time last year, and \$27,000 short of our apportionment. It is very important that every cent be forwarded promptly. The states which have so far done better than last year are Arkansas, Florida, Georgia, Illinois, Kentucky, Louisiana, Missouri, New Mexico, North Carolina and South Carolina. The total is somewhat ahead of last year.

Thursday, April 12, 1917.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Wishing will not win success.

What is a church without a missionary program.

Did it ever occur to you that the best way for a pastor to get his own salary is to be diligent in collecting the Lord's revenue?

Eternity holds time's best, purified and perpetuated. What has it in store for you? Your reward is not something thrust upon you by a generous Lord, but it is the accumulated wealth of a life time of righteousness.

A once-a-year Easter is like a great drum, makes much noise but there is nothing in it. An all-the-year-round Easter, a continual celebration of the victory over sin and death, is the kind that rings with real gladness.

Some horses can travel a mile in less than three minutes, but have difficulty in trotting seven miles in an hour, and when hitched to a wagon will not pull a pound. They are all right for the race course but they are no account for the road. That is the way it is with some Christians, they can trot a mile in less than three minutes in a revival meeting, but they cannot make five miles in a whole day in a Mission campaign; when it comes to giving they fly the track.

Let Your Light Shine.

The keeper of the lighthouse at Calais was boasting of the brightness of his light, which can be seen ten leagues at sea. A visitor said to him, "What if the light should chance to go out?" "Never! Impossible!" exclaimed the keeper horrified at the thought. "Sir," said he, pointing to the ocean, "yonder where nothing can be seen, there are ships going to all parts of the world. If tonight my lights went out, within six months there would come a letter perhaps from India, perhaps from America, saying, 'on such a night, at such an hour, the light of Calais was out, the watchman neglected his post, and vessels were in danger!' Ah, sir, sometimes in the dark nights in stormy weather, I look out to sea, and feel as if the eyes of the whole world were looking at my light. Go out? Burn dim? Never!"

Christ says of His people, "Ye are the light of the world." Souls are passing in the night. Darkness reigns over vast areas of the earth. Are we faithful in letting our light so shine that others seeing our good works may be constrained to glorify our Father in heaven?

A Reasonable Task.

We have just published the apportionments have also been sent to the churches through the clerks. Some mistakes may have occurred. Some churches perhaps got

a smaller apportionment than they should have gotten and for some perhaps the apportionment was a little high, but as a whole we feel that the amounts set opposite each church is a reasonable request. In fact, I suspect that there is scarcely a church in Mississippi which has not in its membership one or more men who ought to give as much to Missions as has been asked of the church for either Home or Foreign Missions. We have only one church in the state that gives as much as a thousand dollars to Foreign Missions and yet I am satisfied that there are at least two dozen Baptists in the State of Mississippi who ought to give to Missions that much, who would be better off by giving it, whose spiritual life would be enriched and whose outlook upon the Kingdom would be enlarged?

Taking the majority of the churches I am sure the apportionment is abnormally low. Many of the churches, hundreds of the churches are only asked for \$10.00 for Home Missions and \$10.00 for Foreign Missions. This is \$20.00 for two of the great causes which our denomination is fostering and yet in the country there is a vast amount of wealth. For instance, you will find in many of the churches, in fact the majority of them, men who have splendid farms, who ride behind a span of mules worth three or four hundred dollars or who drive a car that they paid five or six hundred dollars for, who have money in the bank and whose signature is good for almost any amount that they might wish to draw. And yet these same men think that they have done the Lord a great service if they give two or three dollars or five dollars at the outside for Home and Foreign Missions. It is a little strange that a man in his worldly affairs should be rated at a thousand dollars and when it comes to the Kingdom of God his rating should immediately fall down to twenty-five cents. We have too many two-bit men is the reason we find it so difficult to get money for Missions.

If our pastors will look upon their churches as a force with which to do business in a great world field and will determine what ought to be done in this world-field by a careful estimate of the ability of their members and will then come before their churches and plainly tell them what they are worth and what they ought to do, it will greatly enlarge the gifts of the churches to Missions. Many a church does not give any more because the pastor does not ask for any more. It is like a young man who came to Spurgeon and said to him, "I am thinking about giving up my church. I have been preaching now for six or eight months and there has not been a conversion." Spurgeon said, "Well you do not expect conversions every Sunday do you?" and he said, "Oh, no, of course not." "Well, then," said Spurgeon, "a man never does

get beyond his expectations, and if you are not expecting conversions no wonder you do not have them." When a pastor goes before his church and says: "Now, brethren, we must do something, a little something, for home and foreign missions. I know the times are hard and you have not got much money, but nevertheless we can do a little. Let every fellow try to do something if it is not but a nickel. Will Brother Jones please pass the hat and gather up the pennies." With such a speech as this you cannot expect a large response. The pastor has no heart in the matter. He has belittled the Kingdom work; he has belittled the strength of his church; he has put the soft pedal on everything and the result is nothing is done. But when a pastor goes before his people and tells them what the Lord has done for them; that "though he was rich yet for their sakes he became poor that they through his poverty might become rich;" that all they have is due to his blessings and that now the time has come for them to do something worth while for the Lord; that they are amply able; that they are men in the church who have taxable property that runs up in the thousands; that some are riding in automobiles and some in turnouts worth four and five hundred dollars; that they all have plenty to eat and plenty to wear and that they spend money upon themselves without stint; that the Master wants them to give, and then fix the amount where it will be a challenge to them as well as an honor to the church to meet it, and then says, "who will be the first one to give one hundred dollars to this great cause"—that pastor is going to get a response that he will be proud of and that the church will be proud of. The trouble with us is we have not enlarged our vision. We have not demanded of our people anything like a worthy task. The apportionments are too little. There are churches in this state that ought to give four and five thousand dollars to Missions, and there are men in the state that ought to give to Missions by the thousand dollars each. We pastors must wake up and appreciate this fact, and when we have found a man who has money in our churches we must loosen the purse strings of that man by an appeal for Kingdom interests that will challenge him by its very bigness.

I hope that every pastor in this State will size up the ability of his membership and make an appeal for an amount for Home and Foreign Missions comparable to the ability of the membership. I do not know of any way to wake local interest half so good as this. If the pastor is not getting his salary paid promptly; if he is not getting as much as he ought to get as a salary, the best way in the world to get an increase of that salary is to practice his people in the grace of giving by leading them in mission offerings. There is only one thing which will cause us to fail in Mississippi and that is for our people not to do their best. The apportionments are small. It is a reasonable task we have asked of each one. Under God let's do it.

Thursday, April 12, 1917.

A PRESBYTERIAN BAPTIZED.

The following incident is recorded in the Western Evangel of March 14:

A sick man sent for the pastor and without any preliminaries told him he wanted to be baptized. The sick man realized that death was not far off and he wanted to be baptized before that solemn event. The pastor said: "You want a Campbellite preacher then, don't you?" "No; I have already been saved these years. I want to obey the Lord in this command as a matter of obedience." "Well," said the pastor, "You have been a Presbyterian these many years; why not send for the Presbyterian pastor and let him baptize you? He will if you will let him." "That won't do. He is not qualified to baptize me. I want a Baptist preacher to baptize me." So nothing would do but that he must be baptized.

All this occurred on Sunday, that recent cold, snowy Sunday. The man's case was presented to the church in conference that night and it voted to receive him on his experience of regeneration as a candidate for baptism, and set the next morning as the time for the ordinance.

Several inches of snow were on the ground and it was bitter cold on Monday. It was not very suitable weather to take a man out of bed and baptize him. But he willed it so and there was no putting him off. The brethren assembled on Monday morning and brought a great number of wash pots in which they heated water for several hours and poured it in the baptistry. When sufficient quantity of water was heated, the sick man was brought on the scene.

The Presbyterian pastor was a spectator as was a Disciple preacher and three Baptist preachers in addition to the pastor. The sick man, without being told to do so, began to pray aloud. The pastor says it was a classic, the prayer the man prayed. Every eye in the crowd present was wet as he prayed.

Two brethren assisted the pastor in taking the sick man into the baptistry. As soon as he had been immersed and had risen above the water, he began to shout in a most exulting way thanking the Lord for the joy of obedience even at this late hour in his life and making many contrite confessions of his neglect in the matter for so many years when his conscience was always condemning him. It was a moving scene and every witness was amazed at what he beheld.

A doctor stood by him with his hand on the man's pulse, ready to minister to him in the event of any weakening, but no ministry was necessary; unusual strength was given the man to stand the strain. A report several days after the event was to the effect that he was greatly improved.

That brings us to this question: Did you ever know of anybody suffering ill consequences as a result of obeying Christ in baptism, winter, spring, summer or autumn? Furthermore, did you ever know a Baptist to fall out with his baptism and want somebody to come and administer something somebody called baptism in his last mo-

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ments? No, no. These things never occur.

On Jan. 1, 1877, the editor of this paper, then a missionary to the Indians, baptized three Indian women. The snow was six inches deep. The ice had to be cut two feet thick. The missionary's clothes froze stiff before he could get them off. Yet no ill effects followed the baptism, neither to the women nor to the preacher.—Florida Baptist Witness.

BAPTIST MEMORIAL HOSPITAL.

When you are stricken with illness you want to go to your own and be with them. Such were my feelings when I was rushed to our Baptist hospital in Memphis with a serious case of appendicitis. My surgeon was Dr. Joseph (not Eugene) Johnson, the man who Dr. R. W. Hooker says is the finest surgeon in America. He is a great surgeon. He operated on the daughter of one of the foremost citizens of Memphis and the son of one of the first men of Mississippi, the last week I was there. He performed the marvelous feat of putting a nose on a child.

After operating on me he poured three pints of alcohol into the wound—all the cavity would hold. After I was well enough to talk to him he told me he had evidence that the first day I was in the hospital I had three pints of alcohol in me. He would have to be true to the facts if I was a Baptist preacher.

Well that is the only time I ever had so much on hand at once. This skilled surgeon put it where it would do the most good when most needed.

I was in Memphis when the trustees of the hospital met and changed the name back.

A great many good people seemed to think that our hospital had taken wings and flown away from us simply and only because the name was changed. Some lost their heads entirely and said and did things they should deeply regret. The change of the name did not change the status of the hospital. The name does not insure Baptist control of our institutions and hospitals. The trustees govern the ownership. All the trustees of our hospital are Baptists and so it is a Baptist institution regardless of the name. Our Baptist convention appoints them. The Methodists entered a lawsuit to establish their right to appoint the trustees of Vanderbilt University. When the courts decided against them they recognized that no longer could Vanderbilt be considered a Methodist institution and so they gave it up. Our hospital is safe because we have the trustees.

One thing very much to be desired is that those who wrote in harsh criticism and condemnation now write words of commendation—thus making the amend honorable. This the hospital and the good men behind it richly deserve.

It is with commendable pride all Baptists may reflect over the glorious work our Memphis Hospital is doing for God and humanity. Probably the best prayer meetings held in Memphis are here on Tuesday nights. One of the Memphis pastors so expressed himself. The average attendance is toward a hundred.

Brother do you want to serve the cause of God and humanity? Well, give \$10,000 to help enlarge this hospital and through it you may serve your fellows after your body is lying beneath the graveyard grasses.

The capacity of the Catholic hospital in Memphis is 300 beds; while the capacity of ours is only 140. But for the year 1916 the Catholic hospital had 3600 patients, while ours for the same period had 4200. The hospital is always full. I was there three days before I could get a room. The enlargement planned is sorely needed.

We are under a lasting debt of gratitude to Brothren A. E. Jennings and Will Dockery for backing this noble institution and making it what it is. They are big men with big hearts doing a big work for the Lord in pushing our hospital enterprise. May the Lord abundantly bless them!

I. P. TROTTER,
Shaw, Miss.

THE MEXICAN CONSTITUTION.

Every religious act of public worship shall be performed strictly within the places of public worship which shall be at all times under governmental supervision. * * * No minister of religious creeds shall, either in public or private meetings, or in acts of worship or religious propaganda, criticize the fundamental laws of the country, the authorities in particular or the government in general; they shall have no vote, nor be eligible to office, nor shall they be entitled to assemble for political purposes. * * * Every kind of political association whose name shall bear any word or any indication relating to any religious belief is hereby strictly forbidden. No assemblies of any political character shall be held within places of public worship. Only a Mexican by birth may be a minister of any religious creed in Mexico. * * * The state legislature shall have the exclusive power of determining the maximum number of ministers of religious creeds according to the needs of each locality. * * * No periodical which either by reason of its program its title or merely by its general tendencies, is of a religious character, shall comment upon any political affairs of the nation, nor publish any information regarding the acts of the authorities of the country or of private individuals in so far as the latter have to do with public affairs. * * * No trial by jury shall ever be granted for the infraction of any of the preceding provisions.

The colleges and seminaries that permit indefinite and unevangelical doctrine to be taught, and that retain those who teach it on the ground that liberality in theology is a duty, merit the censure of God and man, for the school or the church that ceases to be evangelical will soon cease to be evangelistic, and when it ceases to be evangelistic it will soon cease to exist. In this way missions are the testing places of Christian doctrine.—Dr. A. H. Strong.

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EDITORIAL.

INTO THE WAR.

At last it has included our own land. The President for thirty-two months has done everything that an honorable man could do to preserve the letter and spirit of neutrality under the most trying conditions, and to keep our own country out of the war. He has been patient, tactful and forbearing under the severest provocation, for the rights of neutrals have been by Germany again and again ignored and violated, and the laws of honor, humanity and civilization disregarded. The German government for forty years prepared for war and their statesmen philosophers and army officers preached it. The spirit of militarism and lust of power had grown upon them until nothing would satisfy the leaders but conflict. They provoked the fight in the beginning and deliberately cast their written pledge to preserve the neutrality of Belgium to the winds, and rode rough shod over the country and people. Their treatment of the starving civil population of that country knows no parallel in any modern civilized nation. For this England took up arms and has poured out blood and treasure. President Wilson lays these conditions and crimes to the charge of autoocracy, and Congress summons the people to the defense of the rights and liberties of the people. Lives of hundreds of Americans have been ruthlessly taken and the lives of all who exercise their rights to travel the high seas are threatened. The man who does not in his soul resent it and who is not willing to resist it is not deserving the name of a freeman.

There is no choice but war. If the highways are occupied by men who because they are mad, claim the exclusive right to them that they may carry on the work of killing and plunder, then it becomes the duties of officers to clear the highways for those in peaceful pursuits. Officers who do not clear the highways are not fit for the places they occupy and will not fill them long. In this case the people themselves represented by their proper armed force, must fulfill the unpleasant but inevitable task. It is an undesirable duty to sit on the jury in a murder trial. It would be a sad duty for a sheriff

to carry out the sentence of execution of the condemned criminal, but government and society are impossible without the enforcement of the edicts of properly constituted courts. The New Testament teaches us that such authority bears not the sword in vain.

This writer hates and abhors war with his whole soul. He is a son of peace and has every reason to wish and work for peace. But peace that surrenders to defiance of law, and sacrifices righteousness to ease or temporary advantage can not be entertained and cannot be perpetuated. The man who cherishes anger through long years and taking advantage of the first provocation to attack his enemy, and in his blind rage kills anybody who happens to get in his way or seeks to prevent, is a murderer and has no claim to clemency. This is exactly the situation with the German government. They struck at France and had to strike through Belgium. Because Brittan sought to interfere, then all who sailed the seas became the possible victims of this murder lust.

We are not preaching wrath. We have not forgotten the gospel of love. The president has put the case out of the pale of passion. There is no vindictiveness, no desire for conquest or compensation. This spirit ought to animate every citizen and every soldier in the ranks. We are not fighting because we are mad; we are defending the laws of nations and of civilization. And every man who goes into this war should purify his heart from evil and dedicate himself to the sacred task of preserving righteousness and justice and peace in the earth. Only in this way can we ask and expect the blessing of God. Let this be our prayer: "Thy kingdom come, Thy will be done in earth as it is in heaven."

STATE REPRESENTATIVES ON THE
HOME AND FOREIGN BOARDS.

The Christian Index has an article on this subject which we should like to publish if there were space, not because we agree with it for there is hardly a sentence in it that we can endorse, but because we desire to be entirely fair in the discussion of an important matter and that everybody might see the strength or weakness of the position taken. The Index opposes the trend of sentiment toward having the Home and Foreign Boards composed of men representing the different states in the convention, even opposing the retaining of those now on the boards. The whole burden of the opposition in The Index editorial is in the idea that men of experience and knowledge of the mission fields are necessary on the boards and that this can only be had by having the boards composed of local men and keeping them on the board from year to year.

We have found much in the Christian Index to admire and agree with, but for all the patent *non sequiturs*, this takes the palm over anything we have seen for a long time. We wonder that our usually sagacious brother was so taken in by his own statement. The idea that only by having men in one locality as members of a board can we get men of wisdom, experience, knowledge

or piety cannot be seriously entertained a moment. How anybody could think that it is easier to find a sufficient number of men of this kind in Richmond or Atlanta than in the whole territory of the convention, it is difficult to take seriously. But if it is said, as The Index does clearly intimate, that only by having a local board can we keep men on the board for a sufficient time to become familiar with the administration, it can be said in this case just as truly that the facts do not bear out the statement at all. The whole board is appointed annually, not simply the state members, but all the members; and the state members in most cases continue in service for many years with few breaks and changes. It is probable that their terms of service will cover as long a period as the average local member. There are exceptional cases where local members have remained for many years, but we are speaking of the average. It is even rumored that some local members have been retained through force of habit even after they have become fossilized and demonstrated their unfitness, while others have not demonstrated their fitness by a spirit of brotherly co-operation.

Without any hesitation we speak our conviction that a board composed of men better selected for eminent fitness both by knowledge of the work and general intelligence could be had from the field at large than from any one locality. Beside these qualifications, the one of broader sympathy and better knowledge of conditions over the entire South make it very necessary for us to have a better distributed and a more representative board. To our mind the unrest and dissatisfaction so evident in the past few years hinges more on this one question than anything else. The brethren feel that the boards as now constituted are not representative, and the convention has had to take a hand and hedge them about with instructions and a declaration of faith and principles. And now from these very localities where the boards are located, comes the cry that the convention is not a deliberative body and must not tell the boards what to do, and the effort to deify and forestall a movement or agitation to make the boards more representative by equalizing the representation among the states.

Incidentally The Index raises the question of expense. This would be counterbalanced easily by the increased sense of responsibility which comes to people carrying the load, and being assured that they are not compelled to submit to taxation without representation. Beside the expense could be greatly reduced by meeting at the convention and again at some central place instead of at one side of the country.

The comparison The Index makes with reference to bank directors is not relevant and does not support the theory, for bank directors represent a local institution and local interests, while our mission work is anything but local. The bank directors are elected because they really represent the stock, and so ought the board members to be elected. The objection to state members that they seek unfair appropriations for their states, may be true or it may not. But

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anybody ought to see that with a preponderance of state members, no one state could secure unfair advantage for itself. Certainly we wish men on the Home Board who know the needs and conditions in their own states. Certainly if we had had on the Home Board a better distribution of its members, we would not have had the spectacle of money generously appropriated for schools in strong Baptist states like North Carolina, Kentucky and Georgia and never a cent appropriated for a school in a weak and needy state like Louisiana. We know of nothing in all our system more needing correction than this inequality of representation on our boards. The settlement of this would end the perennial discussion of efficiency and consolidation. It seems to us that Brother Graham must have been out of the office and The Index borrowed an editor from some of those standing around when that article was written.

DON'T BALK.

By M. H. Wolfe.

When I was a fifteen-year-old boy my job was to haul cordwood. My team was a big black mule and a small yellow pony. The mule and the pony made a splendid team on good roads, but every time we struck a mud hole, the pony would balk—just slam his feet in the mud and stop the wagon in spite of the mule and the driver. Twisting the pony's tail did no good; the sight of the mud hole was the "blow up" signal for the pony.

Many men are just like that yellow pony—they drive right on when the skies are bright, but when they see a black cloud of uncertainty arising, they balk; just when the crisis comes, they blow up.

Home and foreign missions right now have reached the crisis and if the men in the South balk and leave the boards in the lurch, an explosion will take place that will mean disaster to the cause of Christianity. Never in the history of the Southern Baptists was there such an urgent call for men to come to the rescue of the mission situation and take the risk for the future.

The financial graveyard is white with the tombstones of the men who have side-stepped their obligations to support the cause of Christ while the men who have stood four-square on the platform of Jesus Christ have seldom met their Waterloo.

Killing flies saves the lives of men, women and children, ergo.

Dirt is the food that disease feeds on; therefore, keep everything clean.

Germany has been busy for nearly three years making widows and orphans in Belgium and Armenia, for Americans to take care of.

We move that the name of the convention headquarters in New Orleans be changed from "The Grunewald" to "The Greenwood," or better "The Wilsonia."

Pastor Ben Cox reports two young men converted and received Sunday night after the congregation was dismissed. A paralyzed man, unable to come to church, sent a request to be received on profession of faith and was received for baptism.

THE BAPTIST RECORD

Formaldehyde and sodium salicylate are said to be the best fly poisons—they attract flies, easily prepared and are not poisonous to children. Ask your doctor or druggist how to prepare it.

No objection to Miss Rankin crying—a very proper thing for a woman to do upon occasions; but it would better be done at home. The House of Representatives in Washington is hardly the place to be boo-hooing!

"A sword shall pierce through thine own soul" was spoken of the mother of Jesus, and there will be many a mother today who will suffer as she gives her sons to go forth in the service of their country and at the call of duty.

Germany has evidently mistaken our love of peace for the love of money. No financial interest will weigh a feather against the American sense of duty. We are not going into the war to make money and we are not going to stay out of it to save money. Germany seems incapable of understanding our motive.

Pastor Cranford writes that the church house at New Hebron was on Saturday night struck by lightning and burned down, having no insurance. It was a good house, practically new and costing about \$4,000. They are planning already to rebuild. The sympathy of many will go out to them and the church at Clarksdale, who lost their house recently by fire.

Our ex-Mississippian, M. K. Thornton, was recently called to Bales avenue church, Kansas City, but decided to remain in Bessemer, Ala. To show their appreciation of his staying, the First church and some other friends made him a present of a Ford automobile accompanied with license, a garage, shock absorbers, insurance and six months' store of gasoline. He has been in Bessemer for eight years, and, like the old ship of Zion, is good for many more.

Mr. W. M. Kethley has been elected as B. Y. P. U. field man of the Convention Board in Louisiana, and has expressed his purpose to accept and begin work the first of June. He is like their Sunday School man, R. L. Powell, and their education secretary, E. Godbold, and some of their other best men—an alumnus of Mississippi College. He is also a nephew of our W. M. U. secretary, Miss M. M. Lackey. He is well qualified and will do the work excellently.

In the United States Congress all shades of opinion have had full expression. It is a free country and a man can speak his mind and be respected for the honest expression of his conviction. But now that a state of war is declared, there is no more for us to do but to stand together, forgetting past differences, and uphold the righteousness of our cause. Mr. W. J. Bryan has offered his services to the country through the president, and is ready to serve in any capacity.

Brother T. J. Moore writes, "In company with Brother Grafton, of Conehatta, Miss., who has been holding regular monthly services there for several months, we organized a church at Blodgett last Sunday evening. We had twelve present to form the organization, with several names of persons not present desiring enrollment. They count that they start with about twenty and others to follow soon. This is a community of excellent people. The church was badly needed."

A letter comes from Mrs. B. B. Busby, of Tela, Spanish Honduras, Central America, telling of organizing a Sunday School down there where she says God is almost unknown. The few Christians in the town did not wait for a missionary to be sent, nor ask for one to be sent, but got the children together and went to work teaching them the Bible and to sing the songs of Zion. They have no song books but want them. Some Americans of education are there for business. Mr. and Mrs. Busby are Mississippians, and she asks that you remember their work in your prayers.

Dr. R. L. Motley writes, "Rev. Owen Williams, who is soon to locate at Brooksville, and Rev. E. J. Caswell, who already has the work well in hand at West Point, are among the very best men that Mississippi pastores captured in many a day. I most heartily congratulate my dear brethren at West Point and at Brooksville. Both churches may well be proud of their pastor. For quite a while, Brother Caswell has been assistant pastor to Dr. J. W. Porter in the great First church, Lexington, Ky., and has made a reputation both as pastor and preacher that any young minister might well covet. Brother Williams is also a young man of fine qualities, and has made a splendid record both in missionary and pastoral labor. I most affectionately commend these dear brethren to the Mississippi brotherhood. They can be trusted on every part of the ground."

Jackson College, the Negro Baptist educational institution of Mississippi, through the efforts of its students and teachers succeeded in raising last Sunday in cash \$292.87 and enough pledges to bring the amount up to \$350. They are trying hard to raise \$1,000 to build and equip on the campus a blacksmith shop to give the boys the much needed training in iron work. This is a worthy effort on the part of the students and should have the co-operation of every friend of the institution. They are finding it difficult just now to get subscriptions, but they are making heroic sacrifices themselves. One of the school's graduates, now supporting herself in school elsewhere, sends her dollar to help out. A check for any amount made payable to the Jackson College and sent by friends of the school will give encouragement and materially aid in a good cause.

Two large patriotic gatherings were held in Jackson recently; one to pledge support to the president in the prosecution of the war, the other to urge the planting of adequate food crops, their proper handling and distribution. The first was in front of the old Capitol, where about 5,000 people gathered and listened to half a dozen speakers. The second was in the hall of representatives where 300 from different sections of the State gathered and passed a series of resolutions looking to concerted effort to develop and conserve all material resources, especially of agriculture. The co-operation of bankers, merchants, farmers, lawyers, railroad men, school men, preachers and others was asked and pledged. Much of what was said was in line with editorials in The Record which had already been written. One speaker said we raised 59,000,000 bushels of corn in Mississippi last year and used 100,000,000, and urged that these proportions be reversed. Surely they ought to be, war or no war. But now it becomes a patriotic duty and an economic necessity.

If we were all honestly to speak our minds about churches and preachers and books and authors and church officials, etc., etc., wouldn't it relieve the monotony of the ordinary reports and reviews. Sometimes we should read, "We had the smallest congregation today for many months;" "Our pastor was a little tiresome this morning in his treatment of a very fine text;" "The deacons have grown lax recently in their attention to the finances, and things are getting somewhat muddled;" "Our B. Y. P. U. shows signs of spring fever;" "The church house needs painting and shows signs of neglect;" "The superintendent of our Sunday School is sleeping on his job." Or the book reviewer would say, "We have been trying to read Dr. Blank's recent book, feeling it a matter of denominational duty to push through, but we found ourselves nodding frequently." But what's the use? This is the age not simply of news, but of good news, and we are evangelists of hope. Come on with the things that quicken men's desire and inspire them to their best. Let us rehearse what God has wrought in the churches and leave the rest for the dead to bury their own.

WORK OF SUNDAY SCHOOL BOARD

The Sunday School Board at its meeting on March 15th with the state members present, authorized the following appropriations to be paid as the current funds may justify, but as we hope before May 1st:

\$5,000 to the Foreign Mission Board for work similar to our own on their field.

\$2,500 to the Japan Publishing House through the Judson Centennial Fund.

\$7,500 to the Home Mission Board Church Building Fund to establish a Frost Memorial.

\$500 to the Home Mission Board to translate various Teacher Training books into Spanish for use in Cuba and other Spanish-speaking countries.

\$600 to the Southwestern Baptist Theological Seminary for its department of Religious Education.

\$10,000 to the W. M. U. Training School for their building fund.

Previously the board had appropriated \$12,600 to the several state boards to help maintain the various Sunday school field workers in these states.

It is also our hope that the larger part if not all of the special \$100,000 we have asked to be allowed to hold intact for the Old Ministers' Fund will be in hand by May.

The board also adopted the following statement of a future policy in regard to appropriations, and this will be referred to the Southern Baptist Convention for approval:

That hereafter it shall be the policy of the Sunday School Board, save in very exceptional cases, to dispose of its surplus funds systematically according to the following plan:

1. To maintain and develop its own field work for both the Sunday school and B. Y. P. U.

2. To co-operate with the State Boards in their Sunday school work in an increasing degree, and especially to encourage on the part of these State Boards adequate plans for reaching the town and country districts, the Sunday School Board co-operating in these plans to the fullest extent of its ability.

3. To extend its system of free tract distribution.

4. To extend the Bible and colportage work of the board as far as may be wise and prudent, co-operating to the fullest extent with all State Boards and other institutions.

5. To make such contributions to the work of the Foreign and Home Boards as will secure on their fields the development of Sunday school, publication, church building and tract work, such appropriations hereafter to be based upon definite programs on the part of these boards for this character of work.

6. To assist the educational institutions in so far as they become definite helpers in the work of Sunday school extension.

The Board also received and approved a report from its Book Committee announcing an enlarged book policy. Several volumes are now in course of preparation to be ready by the convention. A number of other

books have already been accepted and will be published during the summer and fall. Among the books for which we are now making plans is a song book suitable for the Sunday school prayer-meeting, evangelistic services, etc.

In the development of our book business we have been confronted by some serious difficulties. We have been handicapped by the lack of ways to dispose of books after they were published. To create a successful marketing organization is the first essential in successful book publishing. The book stores in the South through which we can work are comparatively few, though every year some under Baptist control are coming into existence. We hope to solve this first problem and then the rest will be comparatively easy, but until it is solved we shall still have great difficulty, save for certain kinds of books which can be disposed of through our training courses.

We have also suffered from a lack of binding facilities. We think this has been overcome by some recent improvements in one of our printing houses. If not, we shall have to solve it by carrying our books to other markets to be bound. Of course the board will never be able to publish all the books offered to it, but we hope the time will come when no Southern Baptist writer will be under the necessity of seeking a publisher elsewhere, provided that which he has to offer is salable, or is of sufficient importance to be published regardless of its immediate sale.

We are sure we have the good will of the brethren in this enlargement of our book plans, and we ask their patient indulgence as our plans are worked out.

In this connection let me say, that the board has not been unmindful of the instructions given in regard to a Baptist History. The circumstances connected with Dr. Frost's illness and death made it impossible to deal with this and other questions until very recently. We have had many matters which pressed for immediate attention, yet we have all the time been mindful of this particular task.

As has already been announced in the papers, Dr. B. F. Riley has been engaged for this work. As this is written many matters regarding the character of the history, the form in which it shall be published, and so on, are being discussed with Dr. Riley. There is every reason to be assured that a worthy history will be forthcoming and that we shall report to the convention the completion of the arrangements. A matter of so great importance has to be proceeded with slowly.

Our business has been most successful and gives promise of a record year. We have tried to anticipate the new conditions which we now face in common with all business ventures, but feel sure we face the uncertainties with ample provision for all contingencies.

Yours sincerely,
I. J. VAN NESS
Acting Corresponding Secretary.

Thursday, April 12, 1917.

THE SOUTHERN BAPTIST CONVENTION

J. B. Gambrell.

This great body meets in New Orleans, May 16th to 22nd. The approaching meeting is likely to be of very unusual interest. We have reached a time when definite policies for the future ought to be settled. The committee on consolidation will bring in some sort of report. That question, with related questions, it appears to me, should be brought in early, and an abundance of time given for free, open discussion. Free discussion is the salvation of Baptists. It is never to be assumed that everything is like it ought to be, or that no improvement can be made, and still less, can it be assumed that everything that is, is wrong.

For years there has been more or less unrest. I was on the efficiency commission during its entire existence, and gave much time to the consideration of the many questions coming before it. Among them, the question of consolidation of the boards came up. During my service with the commission, I learned what the large and very strong committee on consolidation seems to have learned, that is that there are many opinions. Many believe that radical changes ought to be made, but it is impossible to get those who want changes to agree on what kind of changes.

All that I learned through the commission and what I have seen and heard since, convinces me that consolidation will be a very grave mistake. In the first place, any radical reconstruction of long established methods is perilous, unless it can be done carefully and with something like unanimity. He is not a wise man, who would undertake to change long established methods without very decisive reasons for doing so. Custom, habit, momentum, established methods of thought, are all for the old, and wherever the old is working it is very difficult to change all these.

In my thinking the consolidation movement is exactly in the wrong direction. No appreciable saving will be made by consolidation, and if we put all of our work in one place, we will loosen the grip of the convention on the remoter parts of the territory and congest matters at the center. Distance is a tremendous thing in the thinking of humanity.

Nothing rational can be argued in favor of the consolidation of the Southern Baptist Convention Boards, from experiences with the one-board plan in the states. The states have the advantage of state feeling, for unity. The states have a state paper. Their people are close together, and very many ties bind them that do not exist at all across the state lines of the Southern Baptist Convention territory.

The one-board plan is working well in Texas, but we came to it with unanimity. Even with this, no thinking man believes that we could hold Texas together or develop it, if we had all of our interests in one place. We have many institutions planted in different parts of the state, with inter-locking interests, and all controlled by the convention. This enables us to hold the state together

New Orleans, approaching meeting unusual interest. In definite policy be settled. The will bring in question, with to me, should abundance of discussion. Free Baptists. It is everything is no improvement can it be assumed wrong.

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Thursday, April 12, 1917.

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and develop it. No such condition exists throughout the Southern Baptist Convention. The need is more institutions, placed here and yonder, to grip the whole territory. There is room for an extended article right at this point.

The tentative report of the committee on consolidation has at its heart a valuable suggestion. There is a real place for an executive board to represent the convention ad interim. But there is every reason why the convention itself should appoint that board, outright. The suggestion that it be composed of state secretaries is weighted down with objections insurmountable from the view point of Baptist organization and Baptist spirit.

The convention must face out, not in. Whether it will assert itself, whether it will assume the responsibility for carrying on its work, whether it will face out, and provide the organs necessary to deal with a great situation—all this must be settled at the meeting in New Orleans. Any attempt to tie our several boards together so as to make one dependent on another, is contrary to Baptist genius, and will result disastrously to the convention. If there is any use to have the Southern Baptist Convention, it must function properly, and it must have free access to its constituency everywhere.

I am just indicating my views. Let us have a real old fashioned Baptist field day at New Orleans, with full, free, fraternal discussion. I hope the discussion will be serious. I hope the brethren will think through the questions before they speak and then let us settle whether we will face in, or face out, and then go afield to win our people to the most constructive, forward-looking program we have ever set before them. In the meantime, let's pay the debts on the boards.

SOME DUTIES OF MEMBERS OF A BAPTIST CHURCH TO OTHER MEMBERS OF THAT CHURCH.

Each member of a Baptist church owes it to every other member of that church to live so as to please Christ. He owes this to his fellow member; because the church of which he is a part, should stand for all for which Christ would stand, if He was making His home in the community in which his church exists. The church of which you are a member, should do the work that Christ would do if He lived in your community.

A church must do what it does through its members. Jesus works through his disciples. Of course it is not here meant that a church or any member of a church impart life to a dead soul, or a dead body.

Jesus said, "My meat is to do the will of Him that sent me, and finish His work." It should be the meat of every member of every church to do the will of Jesus who sent him. Jesus said again, "If any man will come after me let him deny himself, and take up his cross daily, and follow me." The Holy Spirit inspired Paul to say, "If I yet please men, I should not be the servant of Christ." If he pleased men, who were not pleased with that which pleased Christ;

If he did the right thing; but did it in order to please men, and not in order to please Christ, he did not yet please Christ, because his motive was wrong.

If we please Christ we must know the will of Christ. What is the will of Christ concerning my life? To find the answer to this question I must study my Bible. I must be willing to do His will, when I find what it is. Jesus said, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself. The Holy Spirit inspired Peter to write, "Grow in grace, and in the knowledge of our Lord Jesus Christ." I owe it to everyone who is a member of the church of which I am to study my Bible, and to live in daily communion with God, so as to know His will concerning my life.

Each owes it to his fellow member to do his best to lead the lost to Christ that they may be saved by faith in Him who came to save the lost.

Each owes to his fellow member to do his best to help train the saved ones, so that they shall be proficient in bringing other lost ones to Jesus.

No member can be true to each of his fellow members unless he bears his part of the financial work of his church.

Each member is under obligation to every other member to co-operate with the denomination in effort to give every human being the gospel which is the power of God unto salvation.

If our obligations to our fellow members were the only reason why we should do our best, these are sufficient to cause us to lay out ourselves in the best effort of which we are capable. But when we think of Him who loved us, and gave Himself for us because He loved us, we certainly should be very much dissatisfied with ourselves if we fail to do our best.

J. R. SUMMER,

Water Valley, Miss.

MISSIONS.

A long stay in our Memphis hospital has kept me out of the mission campaign. It is very much to be hoped that all the churches will come up nobly. If every country church takes a collection I am sure Mississippi will come up to her apportionment. Every church has ample means of knowing how much is asked of it. Ask your pastor or your church clerk and then get the church to try to raise it.

The Shaw church was asked for \$500 for Home and Foreign Missions—a good large sum. But we will go beyond this. I was out at Jones Bayou last Sunday and a collection was taken for Home and Foreign Mission and the church gave more than asked of it.

If we will all pull together we will have a glorious report to make when we meet in New Orleans.

Yours in service,

I. P. TROTTER,

Shaw, Miss, April 6, 1917.

BRAZILIAN LETTER.

In spite of political disturbances in different parts of North Brazil, the work among the churches goes right on, our members keeping out of politics, though many are employed by the government.

Dr. Downing's coming to Para, (at the mouth of the Amazon river,) and the Penambuco brethren looking after the Maranhao field, leaves my hands free to look after my own field, "The Upper Amazon."

Our churches are doing well, and we expect a great ingathering before long. Letters are coming from the interior asking for a visit from us, from places we have not been able to reach yet for lack of time. This year we will try to develop the work in this city of 50,000, but next year we expect to take in the entire main Amazon. Then year by year develop the work on one of the 15 tributaries, another ten years of sowing and reaping on the entire field, which will bring us up into the eighties in age, in case Christ should delay that long, in His coming, or if He permits us to labour as long as we feel we would like to right here.

May God's richest blessing rest on all whom I had the privilege to work with and for, in the grand state of Mississippi, and all the churches of our Lord. We must not hear of a debt this year at the Southern Baptist Convention. Your servants on the field expect you to do your duty, as well as they try to do theirs.

We are well. The tropical sun does not destroy the strength of those who obey the call of God to duty.

Yours in the work,

E. A. NELSON,
Manaus, Brazil.

ELECTION.

God either saves the sinner altogether, or the sinner is partly saved by God and partly by himself or by some one else. If God saves the sinner altogether, then he deserves all the glory for the sinner's salvation; but if the sinner is partly saved by God and partly by himself or some one else, then the glory of the sinner's salvation is partly due to God and partly to the sinner or some one else. If God saves the sinner altogether, he saves him either by accident or because he purposed to save him. If he saved him because he purposed to save him, that purpose must have been from all eternity, as there can be no reason why he should form a new purpose or change a purpose co-existent with himself.

God saves the sinner altogether and because he purposed to save him, and all his purposes are co-existent with himself. He therefore purposed to save the sinner from him before the foundation of the world.

This is election, and it should be a source of rejoicing instead of lamentation.—Christian Index.

Thursday, April 12, 1917.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training
 School Hattiesburg
 MRS. B. E. KENT, Personal Service Leader Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer Jackson

CENTRAL COMMITTEE

President—Mrs. A. J. Aven Clinton
 Vice-Presidents—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune
 Recording Secretary—Mrs. Rhoda Enoch Jackson
 Members—Mrs. W. A. McComb, Clinton; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Miss Nell Bullock, Meridian; Mesdames W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, M. M. Fulgham.

All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

"Woman's Missionary Union as an Educational Factor."

The chief claim for the existence of our Woman's Missionary Union is its educational work. Education in its broadest sense, not of the mind alone, but of the heart and spirit as well. It is one of the most powerful agencies in the progress of the world toward Christ.

It is potential because woman brings with her the possibilities and endowments for uplifting the race and in her arms she brings the children and in a very special sense their training, physically, intelligently and spiritually rests almost entirely with her.

God has empowered her with power and she is realizing that in the great commission it is hers not only "go tell" but "to teach them to observe all things." It is the object of all missionary activity and endeavor to give the Gospel to those who have not heard it; and our aim is to reach the largest possible number with the very best messengers.

Information is inspiration, instruction is construction. Missionary activity from the nature of the case must be educational. The fostering of the mission study classes by the Woman's Missionary Union, in all branches of the organization, has perhaps meant more to the advance in the work than any other step recently taken.

The missionary, like the poet, is made not born. After conversion must come the training, physically, intellectually and spiritually, which will prepare for efficient service in the mission field.

Realizing the truth and knowing the need, the Woman's Missionary Union founded the training school at Louisville. This wise movement has been justified beyond all question, and the missionaries trained here are enabled to multiply many times their usefulness and efficiency.

The Union, having one object, which I have already mentioned, adopts three methods for its accomplishment:

1. Enlistment of all women and children.
2. Enlightenment as to Bible study, missionary information, giving, praying and going.
3. Enlargement in contributions and plans, and an increased educated womanhood in our own and heathen lands.

The motives of our work are three fold. Personal piety, personal intelligence and personal efficiency.

Training School Message.—W. M. U. City Missionaries.

Had you realized that the W. M. U. of the Southern Baptist Convention has fifty-four city missionaries at work in one city? The work that these missionaries are doing is usually thought of as practical work to prepare the girls of the Training School for work either in the homeland or in the foreign fields.

It is wonderful training for us, but it is more; for once in this work we feel the responsibility of it, learn to love it, and our hearts and lives are as earnestly planted in it as they can be in our future work. There are both reaping and sowing on our fields each year, for seeds sown one year often bring a harvest the succeeding year.

We have a report class once each week, when each girl reports what was done that week. In this way we learn something of all the work done by the Training School girls. Our hearts are often thrilled as stories are told of how some boy or girl has been led to Christ. They are not always encouraging reports that are given, for sometimes we meet situations seemingly too difficult for us. But Mrs. McLure, in her sweet, sympathetic way, suggests a solution to the problem. The next time a happy face speaks before the voice is heard of the victory that has been won.

We find that all our strength must come from God, and we carry our burdens to Him each day in prayer. We have our individual quiet hour, the group prayer meeting on Wednesday night, a time set apart for that purpose. How our faith is strengthened when we hear requests for prayer made, and then hear the glad testimony of their being answered!

In all our work the one aim in view is to win souls to Christ and to glorify Him. I believe this incident will show how the people among whom we work are impressed, and how truly they do regard us as their friends. I was visiting in one of the homes where a little girl was sick. I noticed that she had a book in her hand and she said it was her Testament. Her mother, who is a Catholic, said she loved to read it all the time.

Since then her little sister had been very ill. She asked Miss Leachman to tell Mrs. McLure and the girls to have special prayer for her, and perhaps she would get well. If not, God knows best.

The W. M. U., with this force of workers, has work in three institutions, seven settlements, eight churches and missions.—From The Mission Messenger.

University, Miss.,
 April 4, 1917.

Dear Leaders of W. M. U.:

I have been hoping to get some response from my recent appeal for pledges or gifts to the church building loan fund, but up to date none have come to me.

I know it is on your hearts, for many have told me that they are thinking about it. Can't you do something definite in your society or among your friends before we meet in New Orleans? I am so anxious we shall have a good report to make of our stewardship.

All reports must be at Jackson by April 30th and as time is short, write directly to Miss Lackey, so that we will be sure to get it credited to this year's work.

Yours sincerely,
 (MRS. C) ANN W. LONGEST.

Lambert W. M. U.

Miss Fannie Taylor's visit in March was a treat and an inspiration to all who were privileged to hear her and so encouraged were we by her helpful words that we feel renewed strength in our work.

Out of her visit grew the "Sunbeam Band" of twenty members with prospect of many more and the interest shown by these little ones is very gratifying indeed. May they understand the wonderful opportunity for service that is theirs.

Other auxiliaries are being organized of which we shall have more to say later. The field for work is very large here and we earnestly pray for guidance in all that we do. In the splendid results from past efforts, new interest in Sunday School, church and the Lord's work generally as well as the growing plans for a new church building we have been wonderfully blessed and our hearts are very grateful.

A. W. M. U. MEMBER.

MISSISSIPPI WOMAN'S COLLEGE.

Wednesday afternoon was clean-up day at the college. Professor Bennett, Mrs. Battson and Miss Cook were the clean-up committee of arrangements. They divided up the whole student body into squads, with the seniors as captains and assigned a portion of the campus to each squad. The campus looks greatly improved as a result of the campaign.

Thursday afternoon a junior recital was given by Miss Miriam Tynes in piano and Miss Grace Lane in expression. These young ladies are pupils of Miss McLean in piano and Mrs. P'Pool in expression.

Last week Mrs. P'Pool paid a short visit to Clinton. While there she gave a reading on Thursday night and also gave some numbers on Friday morning at Mississippi College.

Friday afternoon a monster sanitation parade was given by the various schools and colleges and other organizations of the city. Our entire student body was in the parade, dressed as Red Cross nurses. They received a great deal of favorable comment.

Saturday morning it was my privilege to make the closing address at the Dexter High School in Walthall county. This is one of the best communities in the State and has for years supported a high grade school. The present efficient principal is Professor T. J. Ford, and one of his faculty is one of our brightest Woman's College girls.

Sunday morning at the Marion-Walthall Consolidated School at Darbun, a large audience was present when I tried as a layman to preach a commencement sermon. Here there is a fine new school building, splendidly equipped. Professor Emerick is one of the most progressive young school men I know. He also has a fine Woman's College girl among his assistants.

J. L. JOHNSON.

Thursday, April 12, 1917.

THE BAPTIST RECORD

REV. H. A. FERGUSON.

Preacher, Planter, Philanthropist.

In the home-going of Brother Ferguson, we were reminded of the old expression, "Steal away home to Jesus."

On the afternoon of March the 6th the spirit of the grand old character took its flight to the Heavenly Father.

His life was an interesting one. He was born in Alabama, but moved to the Mississippi Delta in almost middle life. He found the Delta a mission field and gave himself to the work of the ministry and for years he was the pioneer preacher in this section of the Delta. He was called by some who knew him best, "The John the Baptist" of the Delta. He received very little or no salary, but counted it a great privilege to preach the gospel of Christ to the needy. Some twenty years ago he was pastor of Enon church. The fundamentals were well laid for now this church (Sumner) is one of the greatest mission churches in the State.

As Brother Ferguson preached he bought a farm of a few acres and it paid for itself and then more was added till he was a large land owner. It was his custom to celebrate his anniversary with his many friends and children and grandchildren gathered around him. Here often he would make large contributions to the cause of Christ.

The words of Samuel might have been applied to him, "I am old and gray-headed and I have walked before you from my youth unto this day." "Here I am." "Witness against me before Jehovah and be-

fore His anointed." "Whose ox have I taken." At the funeral a large number of Negroes paid a silent tribute to his honesty and justice to them as they filed by to gaze upon his form for the last time.

He was also a builder and giver—not only did he strive for the salvation of men, but he was a kingdom builder also. Some four years ago with his assistance there was built one of the most beautiful houses of worship five miles west of Sumner, known as Friendship. He saved the State Board a big sum by so doing. Just on the other side of this church some four miles on the Y. & M. V., at Rome, he financed another church house and that without cost to the State Board. Then at Tutwiler, where his son was pastor as he was at the other two, they undertook to build and to this enterprise he gave \$500 and then came to Sumner and raised a like amount, and the house is built and paid for, and a gem it is. He was a great money raiser. He took delight in it and God always blessed it. His last contribution was to the Baptist church at Sumner. It was his desire to see this house completed and thus make the circuit in church building before he went to glory. In the years gone he saved the Sunflower Association from with-

drawing from the State Convention Board. After his splendid address not a vote was cast against it.

Brother W. R. Cooper, his pastor, in a touching way conducted the funeral. Talks were made by Brother J. P. White, his long time friend and bosom companion; also Brother S. M. Ferguson, his preacher son, thanked the people for the many flowers, the immense crowd of people and many tokens of sympathy extended.

His remains were laid to rest by his brother Masons to await the glorious resurrection day. His widow, five noble sons and three worthy daughters, a large generation of grandchildren and a host of friends are left to mourn their loss.

"Parted friends again may meet. From the toils of nature free, Crowned with mercy, oh, how sweet Will eternal friendship be."

J. A. OUSLEY.

FOUR-FOLD BENEFIT

From Two Grand Medicines in Spring. You know that physicians often give two prescriptions, perhaps more, or medicines to be taken together, or alternately or at different times.

One reason may be that the medicines are "incompatible"—do not agree when closely mixed in taking—or that desired results cannot be secured by one medicine alone.

The most successful combination spring medicine treatment that we know of—because perfectly "compatible" and productive of the best results—is in Hood's Sarsaparilla and Peptiron Pills. The former thoroughly purges out and expels impurities from the blood, while Peptiron Pills give the powerful tonic—they literally "put iron into your blood."

Hood's Sarsaparilla should be taken before meals and Peptiron Pills after meals—patients taking them so report the benefit is four-fold—prompt, positive, permanent. Both these medicines are economical and pleasant to take.

Wall acting as chairman and Rev. G. C. Hodge as clerk.

The Bible was presented by Dr. Lipsey, the charge delivered by Pastor Wall, and the ordaining prayer was led by Dr. Patterson. Brother Haney is a student in Mississippi College. After finishing here, he expects to enter the seminary, where he will receive further preparation for the great work whereunto he has been called. As he works we shall pray God's benedictions upon him.

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NOTICE OF TRUSTEE'S SALE.

By virtue of a certain deed of trust executed on the 23rd day of December, 1913, to the undersigned as Trustees, by B. B. Smith, to secure a certain indebtedness therein mentioned, owing to the beneficiary therein named, which deed of trust is recorded in the office of the Chancery Clerk of Hinds County, in Jackson, Mississippi, in Book No. 80, at page 66, reference to which is hereby made, default having been made in the payment of said indebtedness, and having been requested by said beneficiary, therein, the legal holder thereof to foreclose said deed of trust; we, the undersigned Trustees, will, on Monday, the 7th day of May, 1917, before the principal entrance to the City Hall, in the City of Jackson, Mississippi, offer for sale and sell, at public auction, to the highest and best bidder for cash, the following described land and property lying and being in the City of Jackson, First District of Hinds County, Mississippi, to-wit:

A certain lot fronting thirty (30) feet on the east side of Martin Street in the City of Jackson, Mississippi, and running back east one hundred (100) feet, described as twenty (20) feet off the south side of Lot No. Three (3) and ten (10) feet off the north side of Lot No. Four (4) of Square No. Two (2), of Martin's Subdivision of H. F. and Lula E. Bailey Place of Lot No. Fifty-eight (58) South, in the City of Jackson, Mississippi, together with all improvements thereon and appurtenances thereto.

The title to said land and property is believed to be perfect, but we as Trustees will convey at said sale only such title as is vested in us by the deed of trust aforesaid.

Witness our signatures this the 5th day of April, 1917.

O. J. WAITE,
B. W. GRIFFITH,
Trustees.

april-12-19-26-m3

JOHNSON.



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Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.



Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kinno Cream. The Kinno should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kinno Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

Calomel Today

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Dose of Nasty Calomel Makes You
Sick and You Lose a
Day's Work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headache, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.



TELL IT.

By Ambrose M. Bailey.

The other day in my round of pastoral visitation I called upon one of my members, who united with this church from a Catholic home. She naively remarked that she wished "we Baptists would testify more to what we really stand for." Naturally I asked her what she meant, and in her answer she told me this story, which I want to assure you is absolutely true as I record it. I have taken the pains to verify it in every particular.

It seems that she had been a very indifferent Catholic, and was in the habit of attending our church frequently. Our women had called upon her and shown her some favors. Her relatives had said, "If you attend a Protestant church you will die like a dog." Just about this time she fell ill and continued so for many weeks. During this time she often thought of this warning. The doctor determined finally that an operation was necessary, and she was hurried to a large charity hospital under undenominational management. As the stretcher left the house, one of our women slipped a little New Testament in her hand and told her to read it, and also told her that she would pray for her. She was received into the hospital at 3 p. m., one afternoon and put in a private room, with the electric light burning, without care of any sort whatever until the next evening at nine—a space of thirty hours, in which she was too weak to leave the bed, or even to call with a sufficiently loud voice to attract attention. Even if she had called, there were many patients in adjacent wards screaming out their own miseries. So that it need not be wondered that she was neglected. By one of those curious accidents that do happen in the best of institutions, no record of her entry had been made at the office, and so the mistake occurred. Often during those hours, too weak to move, she clutched the little Testament and thought, "You must die like a dog." "If I had died then," she told me, "I should have been certain that I was going to an endless, hopeless hell. And I felt that it served me right for attending the Baptist church." But at three in the afternoon of the day following her admission, she became conscious of the Testament, still clutched in her hand, and began to read. She read on and on, forgetful of time, place or physical condition. "Up to this time I had always supposed that when I told the priest of my sins he told the saints, who told Jesus, who told the Virgin, who talked with God, and that God's answer was finally returned to me by the same round-about channel. But as I read I saw the truth that God was my Father; that I might go to Him directly without any intervention, and that He delighted to hear me. Peace came into my soul and I blessed God for an experience that had forced me to find Him."

When the doctors and nurses found her and knew what had happened, words could not describe their distress. They expected her to die, or, if she lived, that much unpleasant notoriety would be given the inci-

dent by an outraged woman. Instead, she made no complaint. She went under the anaesthetic rejoicing in Christ her Savior, and made an unusually rapid recovery. She was both the physical and spiritual marvel of all beholders. She came out of the hospital to have the joy of leading several of her children, and, finally, her husband, a railroader, into the blessed peace and victory of a Christian in active church membership. The answers to prayer which this woman has had, and her comprehension of the deep things of God, in the face of discouragements and almost unbelievable reverses, have been an inspiration to many of us. "Oh, I wish every one might know what we Baptists stand for," was the way she closed the story she told me.

It is of value as showing what the really vital thing is in Baptist faith, viz: the direct access of the soul to God. This precious truth above all other things is what makes us Baptists. It is from this that church independency springs. It is from this that the separation of church and state arises. We are Baptists because we are Christians. We are Christians because we have met God. No priest, power, potentate, church organization, board, or intermediary whatever has any right to stand between God and our souls. We are free men with God's free Spirit to teach us. In our hands is a Book, the Charter of our liberties. In its interpretation there is no final court of appeal but its Author.

It is more than interesting to note that this untaught Catholic, when once by faith she intrusted herself to the God and Father of the New Testament and to Jesus Christ, outstripped many of us in this underlying essential comprehension of divine truth. This spirit in Baptists is the thing which is just coming into its own in the world war, in Russia, in China, in ecclesiastical councils, and even in democratic America. "Brethren, ye have been called unto liberty." Let us dare to be Baptists. The Standard.

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the system. A true Tonic. For adults and
children. 50c.

DEDICATION.

Just a word as a news item to announce that we are going to dedicate our new Baptist church the third Sunday in this month.

The following is the program, in part:

Short addresses by the following brethren:

J. C. Stanley—"The Church That Was."

Hon. A. J. McIntyre—"The Church That Is."

Hon. J. E. Berry—"The Church to Be."

The dedication sermon will be preached by our pastor, Rev. Lloyd A. Parker.

Rev. J. S. Berry, of Tupelo, and Dr. Geo. M. Savage, of Jackson, Tenn., both former pastors of this church, are going to be with us that day, and also other pastors we hope.

H. E. BARNETT,
Church Clerk.
Booneville, Miss.

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

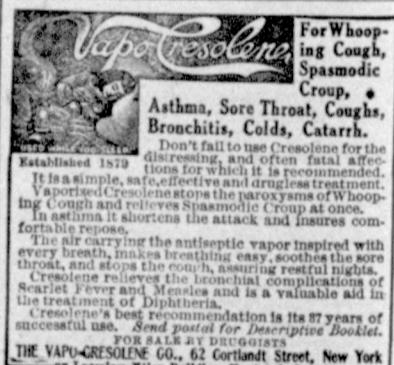
You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lock-jaw and infection heretofore resulting from the suicidal habit of cutting corns.

COARSE HAIR

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovery by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered to the public and has served to beautify the hair of thousands of the tasteful and fastidious.

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Sunday School Column

BY T. A. J. BEASLEY

In taking charge of this department of The Record, I do it with a full realization of my limitations as to my ability. But life is too short, time is too precious, and the harvest is too white for us to sit around and plead inability. Moses plead his weakness, and God said that He would supply what Moses needed. Too many of us want work done, provided some one else will do it. Too many are willing to work provided they can make a big show. But in a great battle, while the fellows who make a show are necessary, yet their number is small as compared with those who are in the trenches and behind the little guns. Many a Christian is dreaming what he could do in an A-1 school, who ought to be busy in an A-one-fellow school teaching him the things concerning Jesus. We must all realize that there is not a place for every one in some big school, in some big church, in some big town. But there is a place for every one of us somewhere in the teaching service of the church, and God will direct us to that place if we will let Him. In order to get right down to business, I will say that if there is no Sunday School in your church, then you, as one of its members, are partly to blame. You cannot shift this responsibility off on some one else. If it is our duty to gather at God's house and study His book, then if we are not doing it, we are in the wrong. No pleading of ours will excuse us. You may be an invalid, but if your very heart and soul are in the matter, you will soon set some soul on fire that can get to church and teach. We do too much "piddling" at God's mighty business. We are too afraid of work. We are too afraid of failing. Jesus said, "Go, teach * * * and lo, I am with you always." Then, why should we be forecasting failure? The origin, power and certainty of success of this work is in Christ, the omnipotent One. Now, with a great

Christ as leader, and companion in the work of teaching the Bible, let us throw aside our excuses, and get down to business for Him. The hot iron to which I want to hold your feet, is the statement, if your church has no Sunday School, you, as a member, are partly to blame. Let that fact burn itself into your soul. When it has burned its way well in, then we want to change it to a liquid, pour it upon you and let it soak in. As a hot iron, it may burn a blister, or as a cold liquid it may freeze a blister also. But some people need blistering on this subject, and it may be you. Whenever you get enough heavenly fire into your soul to see the pressing need of a Sunday School in your community, something is going to happen along that line. You are going to quit lying around Sunday morning, too lazy to bathe and put on clean clothes. Or you will quit going over to some neighbor's house and talking about the war or the crops all day. Or you will quit driving off to some big singing. Or you will quit gadding about where you have no business. Whenever the untrained and inactive Christians in your community, and the unsaved in your community, are seen by you as a field white unto harvest—whenever you see them as Jesus did, and as He tells you to see them—then you will go to work. The first real need is souls on fire. We may have all the machinery needed for Sunday School work, but if we lack fire, then there will be no steam to make the machinery go. Let any and all send me whatever of Sunday School news that will be of interest. In the meantime, let us pray for spiritual zeal that will make the work go and grow.

Is the teaching service of the church Scriptural? He who teaches the Word is following the example of Jesus. The gospels never call Jesus a preacher. It is stated only eleven times in the gospels that He preached. Nicodemus said to Jesus, "Thou art

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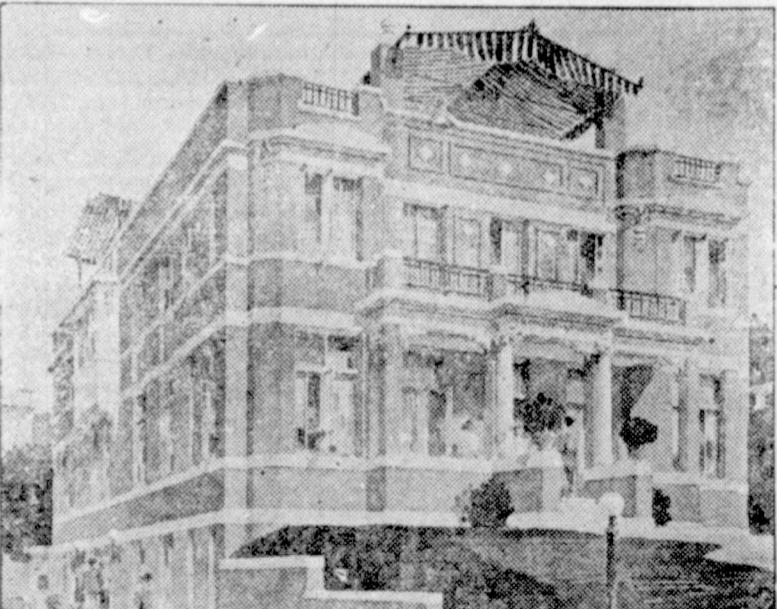
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Thursday, April 12, 1917.

THE BAPTIST RECORD

13

a teacher." Jesus is called a teacher forty-five times in the gospels. He refers to Himself six times in the gospels as a teacher. He is called by His disciples and other friends, a teacher twenty-three times. Twelve times His enemies call Him a teacher. The verb "teach," is applied to Jesus forty-five times in the gospels. We know from the study of the life of Jesus that He was pre-eminently a teacher. He was the peerless, incomparable teacher. He has taught us both by precept and example that the all-absorbing business of a disciple of His to teach others. He said, "Go ye, therefore, and teach all nations." To be sure, the word "teach" here means to make disciples of, but this can only be done through teaching. We see, then, that Sunday School work is really a work in which we are following the footsteps of Jesus.

This writer had the privilege of organizing a Sunday School in Friendship church three miles west of Echu on the third Sunday afternoon in March. They start out with a good enrollment, and with earnest teachers and officers.

There are thirteen A-1 schools in Mississippi, four being added to the list during the month of March. There could be many more in the town churches especially.

Up to the end of March, 212 Blue Seal diplomas had been issued to Sunday School workers in Mississippi.

There are fourteen in Mississippi who hold full post-graduate diplomas. There are only fifteen states in which post-graduate diplomas are held, and Mississippi stands sixth in the number. Texas leads with forty-nine, but according to the size of the State and the "brag" of Texans, they should have about forty thousand.

It's a fine thing to hold a big Sunday School institute in some good town church, and make a big show. But how about getting away out into the country where the work is sure enough needed, and holding an institute with just one church, helping and encouraging the church and the ones willing to work? Not much to report to the papers, may be, about an institute like that, but God is looking on and adding His smile of approval. No use for the Sunday School worker to say they have not invited me to come. Jesus said, "Go!" He said also, "Go out into the highways and hedges and compel them to come in." It takes "grace and grit and get up and get" to do anything that is worth doing.

My honest opinion about a good deal of the Sunday School work is that it is like the reports of some preachers about building churches. They will say, "I built a church over at Goose Creek." The fact is the preacher never struck a lick of work, and maybe he didn't pay a cent. He just acted as "boss." Now a boss is all right in his place, but the Lord distinctly informs us that He has no bosses on His job. The town churches all have Sunday Schools, and the most of them are well organized. The fact is, some of them are about organized to death. We need to get out into the country and help the ones that really need help. I would be glad for some of our Sunday School workers to send me some

reports of their work away out in the country districts. It will be good news. Don't all send in reports at once, however, as our space is limited.

CUT THIS OUT—IT IS WORTH MONEY.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2843 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

DEATHS

DR. J. S. BROOKS.

Whereas, it hath pleased the Lord to remove from us Dr. J. S. Brooks; therefore, be it

Resolved, first, that he was a faithful and zealous member of our Sunday School, ever willing to work for his Master.

Second, that he will be greatly missed by all and our hearts are deeply grieved.

Third, that we extend our loving sympathy to his sisters and other relatives.

Fourth, that a copy of these resolutions be sent to his sisters, a copy entered upon our record and a copy be sent to The Baptist Record.

Approved by the Sunday School, April 1, 1917.

MRS. M. C. PORTER,
MRS. J. B. McALISTER,
MRS. J. J. DILLARD.

The Blood Is the Life.

The blood is the life because it is the nutritive fluid. If the blood becomes very impure, the bones, the muscles and other parts of the body are impaired and finally become diseased. Slighter variations in the quality of the blood, such as are often brought about by breathing the bad air of unventilated rooms, have equally sure though less plain ill effects on the nervous system.

Persons that have any reason to believe that their blood is not pure should begin to take Hood's Sarsaparilla at once. This medicine has done more than any other in cleansing, enriching and revitalizing the blood and giving strength and tone to all the organs and functions.

If you want to be entirely satisfied, insist on having Hood's. Accept no substitute.

At a recent meeting of the State Mission Board, of Texas, R. E. Burt, of Houston, after having given \$10,000 for the \$400,000 endowment of Baylor University, gave another \$10,000 to round out the amount and get the \$200,000 from New York. Big things happen in Texas.

EVANGELIST McCOMB.

It has just come to me by good authority that Brother McComb is to become an evangelist after April. He is to sever relations with the hospital at the close of April and is to begin a meeting the first of May with the First church at Corinth. After that he will be available for meetings in this and other states. You will call to mind that Brother McComb had engagements two years ahead when he was Home Board evangelist. He is specially gifted as an evangelist. He did such a magnificent work as a Home Board evangelist that I heard Dr. Gray say on an occasion just after

he had closed a most successful meeting in the mountains of Kentucky, "If you want a thing done and done right, just send for 'Billie' McComb." We need him in this kind of work both in this State and in the South. His address is Clinton, Miss., or Memphis, Tenn., care Baptist Hospital.

W. R. COOPER.

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- XII. Character Adoring Calling; As Seen in the Life of General R. E. Lee.
- XIII. All Things Work Together.
- XIV. The Revival of Morality in Our Public Life and Its Meaning.
- XV. Mob Violence as a Symptom.
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- XVII. Dedication Sermon.
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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for April 22.

JESUS ANOINTED AT BETHANY.

John 12:1-11.

Golden Text: "She hath done what she could" (14:8).

Connection with last lesson.—The present lesson chronologically follows that on the "Raising of Lazarus," studied two weeks ago. After Lazarus was raised, many believed on Jesus. The Jerusalem authorities decided definitely to kill Him. So Jesus withdrew from Jerusalem into Ephraim where He remained till the time of our lesson just before His crucifixion.

Our lesson is one of the most beautifully touching yet studied. The gospel writer draws back the curtain and discloses to us the inmost secrets of hearts. The lesson is a study of hearts. Interest gathers about (1) the heart of Mary; (2) the heart of Judas; (3) the heart of Jesus.

I. The Heart of Mary (v. 3).

"Mary therefore took a pound of pure nard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair." In this heart-picture of Mary we see two things standing out prominently: First, an intelligent appreciation of the teaching of Jesus regarding His sacrificial death. Jesus explains that she did it for His burial. The custom of anointing a dead body for burial prevailed at that time. Mary anointed Jesus for His burial while He yet lived. Commentators tell us that

Mary was ignorant of the significance of her act, as being the anointing for His burial. I am confident she understood what she was doing. Christ had told them and others about His sacrificial death. Few were able to grasp the truth. One at least came gradually to understand Him and His teaching. She gives the Master the burial preparation while He lives.

Second, in the act of Mary there is the sincere expression of devotion to the Master. Let it be emphasized that this woman loved the Lord and expressed that love in a most tender and beautiful way. Matthew and Mark say she anointed His head, but John adds the delicate touch she anointed His feet and wiped them with her hair. There was no immodesty nor impropriety, but a fine expression of heart devotion to the Lord. I am not so sure but that the Christ becomes heart-hungry for sincere expressions of devotion to Him. He has not grown tired of it for these two thousand years, and He never will. Of course, He appreciates the practical Marthas. They are not to be discounted ever. But that Mary love somehow tugs at the heart-strings of the Savior a little stronger. The heart of Mary is an understanding heart and a love-expressing heart.

II. The Heart of Judas (v. 4-6).

The contrast is sickening. We have just looked into a heart radiant with love-light. We look into another black with the hypocrisy of hell. Poor old Judas measured devotion in terms

of dollars and dimes. It is a vivid picture that the gospel writer draws of him. Seeing the costly ointment poured on Jesus, he uttered his complaint: "Why was not this ointment sold for three hundred pence (about \$51) and given to the poor?" Matthew and Mark quote from the disciples saying, "To what purpose is this waste?" John tells us which one of the disciples. This is economy and charity both on a big scale. Any objection to economy? Or charity? Not a whit. These are fine traits of Christian character. Supposing that Judas was sincere in his economical and charitable pretensions, he betrays a low conception of devotion to the Lord. Those finer spiritual sentiments which cling to the Savior as the vine about the tree strike this splendid economist and philanthropist as so much waste. Any way Judas would appear in a better light if his words were lifted out of their context. But John does not stop till he mirrors the heart of Judas to us. His motives are unmasked and the contemptible hypocrite dragged into the light. "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." That was a strong plea for rigid economy and philanthropy. But it was made by a thief desiring to fill his own pockets out of the fund, yet masquerading under the guise of economical liberality and large-hearted philanthropy. Call this then the Judas heart. It is a black heart.

The Heart of Jesus (vs. 7-8).

We have had a glimpse into the heart whose highest satisfaction is to sit at the feet of Jesus and learn of Him. Into that heart we have looked also whose highest satisfaction is to follow Jesus for the stolen profits of the money bag. We look finally into the heart of Jesus whose highest satisfaction is to have His redeemed one to sit at His feet and learn of Him. He answered the criticism of that thief, commanding him to "let her alone." Of all persons, Judas had little ground to criticize. Then his logic was bad. He failed to take into the count that there is a higher obligation than giving to the poor.

In this inspired heart-picture of Jesus we see the estimate He places upon heart-fellowship with Him which grasps the secrets of the Divine. This simple-hearted woman broke her alabaster box and anointed Him for burial, expressive of her intelligence of His sacrificial death; expressive of her unalloyed devotion to Him. Jesus' estimate of the deed is that it was a good work wrought upon Him (Matt. 26:10) and that it should be told in all the world as a memorial of her (Matt. 26:13). What pleased the Christ most in His disciple? That disposition of heart which hungers for fellowship with Him and waits yonder quietly at His feet to learn His will. This is the one thing needful in efficient Christian service.

Teaching Nuggets.

1. Service without love.—Judas

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served in a mechanical sort of way, wholly without love. The Savior doesn't want that sort of service. It is offensive to Him. "Though I speak with the tongues of men and of angels and have not love," it is empty noise; though I have faith sufficient to remove mountains, and have not love, I am nothing; though in sincerity I give large gifts to charity and other benevolent purposes, and have no love, it profits me nothing (1 Cor. 13:1-3). Not only is loveless service not acceptable to the Master, but it profits the server nothing. The question is rather personal, but it must be asked, Is love for Christ the motive of my service?

2. Love without service.—This is a contradiction of terms. Love, whether for an individual or Jesus Christ, is that impulse to give and serve. There might be hypocritical cant and gushing sentimentality without service, but there isn't any love.

3. Love and service.—This is the proper order. I am as confident as I live that the heart of the Lord Jesus grows hungry day after day to have His busy ones turn aside from the rush of affairs and sit at His feet till we know Him better and love Him more. Then He wants us to go out from His blessed presence to break the alabaster box of a redeemed consecrated life upon the lost world for which He died.

HILLMAN COLLEGE TIDINGS.

The death of Mrs. Theodosia Miller Lewis, which occurred on Monday night, April 2nd, has brought great sorrow to the faculty and students of Hillman, and, in fact, to all Clinton.

Mrs. Lewis was a sister to Judge D. M. Miller, of Hazlehurst. In her girlhood she graduated from Hillman College. During her life there as a student she was recognized as one of the most influential students in the institution, and as a young woman of unimpeachable character. The Miller family has been noted for ability and character, and no member of the family has been worthier of this excellent reputation than Mrs. Lewis.

For the past eleven years Mrs. Lewis has been a teacher in Hillman College. Much of the time she has filled the place of Lady Principal. In a talk at the Hillman chapel service, the day after she was buried, Dr. B. G. Lowrey said of her that she was noted for her faith, her faithfulness, her loyalty and her old time cultured womanhood.

Mrs. Lewis was sick for only five days. On Monday morning she was carried to the hospital in Jackson, but the surgeon said that an operation would be fatal. As Mr. Berry, the vice president of the college, left her Monday to return to Clinton, she said, "Tell my girls to be good until I return." This was her last message to the girls of the college, and it will doubtless linger in the heart of each of them for life.

A memorial service was held in the Hillman College chapel on Wednesday, in which addresses were made by Dr. W. T. Lowrey, Mr. M. P. L. Perry, Dr. B. G. Lowrey and Dr. W. Y. Quisenberry. Dr. Quisenberry said that he felt that the best person

in Clinton had been called to heaven.

It has been the privilege of the writer to know Mrs. Lewis intimately from her college days until her death. She was one of the noblest of women, one of the truest of friends and one of the most faithful of employees. She will be greatly missed at Hillman, but every teacher and every student seems determined to emulate her noble qualities, and keep her spirit dominant in Hillman College. All connected with the college feel the deepest sympathy for her son Will, at Hattiesburg, and her daughter, Miss Margaret, who will continue for the present, at least, to make her home at Hillman. We also sympathize deeply with the brothers and sisters to whom her memory will be so dear.

Temporary arrangements have been made for the work of this noble teacher, and students seem determined to make the remaining seven weeks of the present session the best seven weeks ever known in the long life of Hillman College.

We return sincerest thanks to the many, many friends who have sympathized with us and wished to help us in our great loss.

W. T. LOWREY, President.
Clinton, Miss., April 6th, 1917.

TO UNION ASSOCIATION.

We are going to have a general rally meeting at Unity church, the fifth Sunday in this month, and invite now the entire association to meet with us. Dr. Lawrence will speak to us both morning and afternoon. Surely this with the dinner we will spread on the ground at noon, will be an inducement to those least inclined to get out. We are very anxious to have a representation from every church and Sunday School in the association with us, that we may reorganize our Sunday School convention and get in line with the work that the State Board is trying to do through Brother Chisholm.

We are going to look for you.

J. N. MILLER, Pastor.

HOLLANDALE.

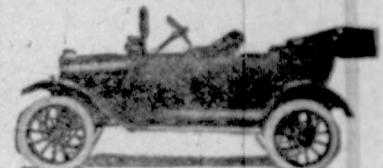
The people at Hollandale have endeared themselves to us, by receiving us so graciously and being so thoughtful of our needs.

The pastor's home has been greatly improved and repaired. The garden was planted and vegetables up and growing when we arrived. The pantry was filled with groceries and fruits of various kinds, on our arrival. Their homes were thrown open to us until our household goods arrived. Truly the Lord has touched the hearts and lives of these people.

In gratitude and hopefully,
R. L. BUNYARD.

Rev. H. M. Tiffany, of Elkins, W. Va., has been called to, and accepted the pastorate of the Deer Park Church, Louisville, Ky. He begins work there May 1.

Dr. W. L. Cutts accepts the presidency of the Mary A. Willingham School, Blue Ridge, Ga. After a nine years pastorate at Canton, Ga., he resigns. His work as pastor has been exceedingly fruitful.

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NEWS IN THE CIRCLE

MARTIN BALL

Dr. I. P. Trotter has been released from the hospital and is on the field at Shaw, pushing the work in his usual forceful and successful way. The prospects are encouraging.

Pastor H. M. Crain, Hickman, Ky., is doing the preaching in his church. A great meeting is on. Twenty-nine had been received into the church, and the meeting going forward.

Dr. J. B. Gambrell says: "All that I learned through the Commission, and what I have seen and heard since convinces me that consolidation will be a very grave mistake." That comes from a safe counsellor.

We appreciate very much the kind expressions of interest and sympathy a few brethren have sent us in our distress. The conditions are right trying. But all things work together for good to them that love the Lord, etc.

Rev. L. F. Gregory, of Shelby, in addition to his labors in a busy pastorate, recently made a trip through a portion of Sunflower Association, looking after the places destitute of Baptist preaching. We need workers so much.

The church at Marion, S. C., has called Rev. W. D. Spinx of Graham, same state. He accepts the call. Dr. Rufus Ford resigned this church to become the financial agent of Coker College.

Dr. J. W. Porter, editor of the Western Recorder, thinks of Lloyd George, the Premier of England can lay any claim at all to being a Baptist it is that he is a "Semi-Baptist." That is not much Baptist, so let's turn him over to the C. ites.

In the meeting conducted in the First Church, Nashville, Tenn., by the pastor, Dr. Allen Fort, there were 32 additions. The Clark Memorial Quartette led the music and captured the entire membership and all who attended.

The paper's announce that Dr. M. E. Dodd, of Shreveport, La., has accepted the call to the First Church, Houston, Texas. It seems bad to move from a field where such splendid results are being accomplished as Pastor Dodd was bringing forth.

Mr. and Mrs. D. T. McClure were recently baptized by Pastor J. M. Wilson into the fellowship of the Marion, Iowa, Church. Mr. McClure was pastor of the Free Methodist Church. The true light penetrated and he followed the Lord.

Home Board Evangelist J. W. Hickerson has just closed a meeting with Gastonia Church, N. C. It lasted two and one half weeks. There were 151 additions—95 by baptism. There was not a service without additions.

We extend to Rev. S. P. Poag a cordial welcome to our Mississippi brotherhood. No nobler band of workers can be found anywhere. He

comes from the Eastland Church, Nashville, Tenn. The Durant Church will support you in all your undertakings.

Last week on Wednesday at noon the Baptist meeting house at Clarksdale was completely destroyed by fire. The origin of the fire is unknown. It is confidently believed to have been caused by defective wiring. We are "troubled on every side, yet not distressed, perplexed but not in despair."

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

Portion of a letter to L. E. Hall, Hattiesburg, Miss., from a brother in Kansas:

"Dear Brother:—I have just read your booklet, 'Signs of the Times.' I am not a Methodist, but I feel like shouting all the way to Mississippi. You have told the truth. Send me one hundred copies."

LELAND.

We have just closed a program called a week of weeks, in which for seven weeks the attention was called to different things connected with our church life. The idea was to increase our efficiency. The last week we had a sermon each night from different pastors in our association. These sermons were of a high order, and they could not well be otherwise when you consider that they came from such men as P. S. Rogers, C. T. Tew, R. A. Eddleman, R. M. Boone, H. L. Martin, W. C. Tyree and I. P. Trotter. The whole scheme was well carried out and was a blessing to the church.

At a recent prayer meeting four members of the Baraca class discussed the four-fold character of Christ, as found in that verse in Matt. 11:29. The first spoke of Christ as Master, as indicated by the words, "take my yoke;" the second, Christ as Teacher, as shown by the words, "learn of me;" the third spoke of Christ as Example as found in the words "meek and lowly in heart," and the fourth gave his idea of Christ as a Refuge as shown in the words, "I will give you rest." It was well done and added great interest to the meeting.

I am planning now a consideration of the book of Esther at one of our prayer meetings. The idea is to have given the historical setting of the book, by one of the ladies, and then let others take up the character of Mordicai, and Haman and Vashti. I find to vary the meetings as indicated adds great interest to the meetings. We are well organized for

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In His Keeping	No Light There	Hail to the Brightness
The Touch of His	Awakening Chorus	Let Us Pass Over the
Hand on Mine	Loyalty to Christ	River
True-Hearted, Whole-Hearted	Simply Trusting	When Jesus Comes
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There'll Be No Dark Valley	Soul	Hour
Lo, Jesus Comes	Love Lifted Me	Meet Me There
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